

SERMON

PREACH'D before the

Lower House of Convocation
Nov. 5. 1702.

Mr. KIMBERLEY'S

SERMON

PREACH'D before the

Lower House of Convocation

NOV. 5. 1702.

LONDON:

Printed, For Thomas Basset at the Hall-Moor in St. Pauls
Church-yard, and Sold by T. Hart, Book-Seller in Cornhill
1702.

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6^{to}. Nov. 1702.

Ordered,

THAT the Thanks of the House
be given to Mr. Jonathan Kim-
berley, for the Sermon Preached before
them Yesterday, and that he be desired
to Print the same.



THO. ROUSE,
Cl' Dom' Infer' Convocat'

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S E R M O N

PREACH'D before the

Lower House of Convocation,

I N

HENRY the Seventh's Chapel,

November the Fifth, 1702.

Being the Anniversary Day of Thank-
giving, for the Deliverance from
the GUN-POWDER TREASON Plot.

By JONATHAN KIMBERLEY, M. A.
one of the Proctors for the Clergy of the Dio-
ces of Coventry and Litchfield.

Published by Order of the House.

L O N D O N:

Printed, For *Thomas Bennet* at the Half Moon in *St. Paul's*
Church-yard, and Sold by *T. Hart*, Bookseller in *Coven-*
try, 1702.

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SERMON

PREACHED before the

Lower House of Convocation,

IN

HENRY the Seventh's Chapel,

November 11th, 1702.



Being the Anniversary Day of Thanksgiving, for the Deliverance from the Gun-Powder Treason Plot.

By JONATHAN KIMBERLEY, M.A.
one of the Proctors for the Clergy of the Dioceses of Coventry and Litchfield.

Printed by Order of the House.

L O N D O N :

Printed, For Wm. Bower at the Half-Moon in St. Paul's Church-yard, and sold by V. A. Bower in Coventry, 1702.

SERMON

PREACH'D before the

Lower House of Convocation

NOV. 5. 1702.

Exod. XV. 2.

*The Lord is my Strength and Song, and he is become my
Salvation: He is my God, and I will prepare him an
Habitation; my Father's God, and I will exalt him.*

THERE are two extreme Opinions that are entertain'd of Providence; which although they are very opposite in themselves, yet agree in this, That they are very prejudicial to the Honour of God, and the Good of Men: The One ascribing all its Powers to the ordinary Force of Nature, deprives God of that Praise which is due to him from the good Actions of Men: The Other, sheltering the most unjustifiable Proceedings under the
B Influence:

Influence of Providence, makes him the Patron of the worst of Crimes that are committed by the Devil, and his Instruments. The One is ungrateful, the Other is unjust: By the Former Men would rob God of his Honour; and by the Latter, They endeavour to make him at least as wicked as Themselves.

To vindicate the Honour of God from the Former Charge, and to assert his over-ruling Power in governing the World, and especially in directing and influencing the Actions of Men, we need only to observe the many strange Events that happen in it, which are superiour, and sometimes repugnant, to the ordinary Course of Nature; which as much exceed all the Powers of Mechanism to perform, as they do the Skill of Modern *Theorists*, or the better Reasonings of Ancient Philosophers, to solve; and that the same Hand of the Almighty turns the Hearts, and rules the Actions of Men, as it seems best to him, is not more evident from his Declarations than from the Events: When he defeats the Oracular Counsel of an *Achitophel*, and thereby overturns the powerful Rebellion of an aspiring *Absalom*; when he disappoints the Projects of an ambitious *Haman*, and unexpectedly takes him in the Snare that he had prepar'd for others; when he brings the subtle Devices of the Wicked to naught, and maketh the Wisdom of the Wise to become Foolishness, and casteth out the Counsels of Princes: In a word, when he brings to light the hidden Works of Darkness, and disappoints the pernicious and deep Policies of the Devil, and his Agents, which nothing but Omniscience could discover, and nothing but Omnipotence prevent, or restrain, we cannot but allow that there is something superiour to that which is call'd Nature; which, at least, sometimes interposes in supporting and directing

ing the greater Affairs of this lower World, and should lead us also to believe what God has declar'd unto us, that it descendeth also to the minutest Things, which are no less the Objects of his Care.

And as it is disingenuous to rob God of his Honour, or to give it to another, by ascribing the Acts of Providence to Nature; so is it unjust to charge him with Folly, or to make him the Patron of Wickedness, which he abhors. He may indeed permit it, and the Authors of it, for some time to prosper in the World, for ends best known to Himself; but he has every where declar'd against it, and warn'd us of it, and has afforded us Motives more than sufficient to have kept us from it; but as He was not obliged to put a Force upon our Natures to restrain our Liberty, so neither hath he left us so unlimited, as to give any Man License to sin. The prosperous Gales that fill the Sails of Pyrates, will no more justify their Rapine, than the Storms that sometimes oppress their just Opposers, will condemn them. God has no where appointed outward Prosperity or Success, to be the Standard of our Actions, by which to take our Measures, and to form our Judgments upon them. We are commanded to have recourse unto *the Law*, and to *the Testimony*, He has given us His Word to be our Rule, and that Will of God is to be follow'd which He has there reveal'd, without any regard to any secret or latent Decrees, or to the open Courtship or Enmity of the World.

He hath set before us the Path of Life, and has by all means suitable to our Natures endeavour'd to keep us in it; and while we are in this way we are safe, under the Directions, and Blessings of his Providence. If we suffer our selves to be led out of it by the Devil, or our own Lusts, he sees our Wandrings, but never

approves them. He may permit some to prosper in them for a time; but 'tis in Judgment to the Sinner, who has forfeited any farther Title to his Favour. The Wise Man has resolv'd this Matter in few Words, *Prov. 1. 32, 33. The turning away of the Simple shall slay them, and the Prosperity of Fools shall destroy them: But whoso heark'neth unto me, shall dwell safely, and shall be quiet from Fear of Evil.*

This Moses, the Holy Pen-man of this Song, found to be true in both respects, in the miraculous Deliverance that God wrought for Israel, when he drown'd the Egyptians in the Red Sea: When the Israelites were pursued by their Enemies who had been severe Lords over them, and were now more than ever, if possible, sharpen'd against them; when they expected nothing but Death, or, what was worse, to be reduc'd to their ancient Slavery, then they cried unto the Lord in their Trouble, and he deliver'd them out of their Distress— And then sang Moses, and the Children of Israel this Song, and spake, saying, *The Lord hath triumphed gloriously, the Horse and the Rider hath he thrown into the Sea: The Lord is my Strength and Song, and he is become my Salvation; He is my God, I will prepare him an Habitation, my Father's God, I will exalt him.*

The Lord is my Strength, He is able, and willing to support me; He is my *Salvation*, and therefore my Songs of Praise are due to him, or he shall be the Subject of my Songs of Praise and Thanksgiving — He is my God, whose Power is above Men and Angels, and whose Favour is better than Life it self, and therefore I will endeavour to worship him in the Beauty of Holiness, to secure his Residence among us — He has been my Father's God, and therefore I will exalt, and extol his Name for the great Things that he hath done in our Days, and in the Days of old.

From

From the Words thus paraphrased, we may very naturally gather these four following Propositions.

I. That the Over-ruling Power and Goodness of God is the only sure Strength, and Support for any People to rest their Security, Peace, and Happiness upon.

II. That when this Power and Goodness is exerted in any signal Acts of Deliverance, and Salvation of any People, they ought to express their Gratitude in Songs of Praise and Thanksgiving.

III. That such People ought by all Methods of Duty and Obedience, to endeavour to secure the continuance of God's Favour and Loving Kindness to them.

IV. That from the Experience that We, and our Fathers have had of God's Goodness to us, we ought to exalt his Name and Honour, and to put our whole Trust and Confidence in him.

I First, That the over-ruling Power, &c.

The All-wise Creator of the World, by his Almighty Word, having made all Things out of nothing, and taking a Review of them when made, he pronounced them to be *Good*; but no where hath he declared them to be *self-sufficient, independent*, or incapable of falling from that *Perfection and Rectitude* that he had given them. And in Fact we find that it was otherwise; for notwithstanding Man was created perfect and upright, yet he found out Inventions to debase Himself, and his Posterity, and gave a very Early

ly and Fatal Proof of the Frailty of Humane Nature, even in its Integrity, when it is left to it self; and by the Fall such a Degeneracy has descended with it, that in the Condition in which it now stands, it must be allow'd by all to be utterly incapable of any Pretensions to Self-sufficiency; for in the depraved Condition that we are in, we cannot but sensibly feel that we need a Support, and in this State of Ignorance to which we are reduc'd, we have only so much Light as to see our Danger, the Necessity of a Guide, and to whom we are to apply for Help. This is Elegantly described by the Author of the Book of Wisdom, Chap. 9. *The Thoughts of mortal Men are miserable; and our Devices are but uncertain: For the corruptible Body presseth down the Soul, and the Earthly Tabernacle weigheth down the Mind that museth upon many Things: And hardly do we guess aright at Things that are upon the Earth, and with Labour do we find the Things that are before us; but the Things that are in Heaven, who hath searched out, and thy Counsel who hath known, except thou give Wisdom, and send thy Holy Spirit from above? For so the Ways of Men that lived on the Earth were reformed, and Men were taught the Things that were pleasing unto Thee, and were saved through Wisdom.* If God should withhold his Light, or withdraw his Grace (which from its Commonness is neglected, and from its Freeness is too much slighted by us) we should soon discern the want of Them: And if he should at the same time let loose the Tempter upon us, we should too late, and too fatally discover our great Inability to support Our selves. We may observe too many sad Instances and Proofs of this in Persons who seem to have been fallen into this miserable State of Dereliction, whose Judgments have been so strangely perverted, as apparently to mistake Evil for Good, and Good for Evil, who have run to all Excesses.

cesses of Wickedness with Greediness, and have at last hastied the Completion of their Misery in their own Ruine. There is not any notorious Villainy committed, but what affords too plain a Proof of the Degeneracy of Humane Nature, when 'tis unassisted from Above, and should lead us to the acknowledgment of God's Providence in preserving others from falling into the like Mischief; for the Bias of our Natures inclines us to Evil, and we are too ready to be led by the Tempter into Sin.

An Over-ruling Power and Goodness seems to be necessary to preserve us from our selves, and from the Destruction which we should otherwise be drawing on our Own Heads, and the dire Effects of God's withholding his Grace from Us, and of our being estranged from Him, are no less visible and fatal many times upon Our selves, than Others.

The Almighty Power of God is so visible and necessary in supporting and ordering the whole Frame of the World, that should it be allow'd, That, *Whatever has once a Being, must of its Nature continue still to be, without any new Causality or Influence*; which is too roundly asserted by a late Expositor: Yet certainly, the Beautiful Order, and Regular Motions of the several Parts of the World, would soon be disturb'd and broken. The World is yet a Stranger to any *Perpetual Self-motion* of Natural Bodies; and yet the Supposition of such a Motion is laid down by the same Author, as a Postulate from which is drawn the necessity of a conserving Providence: That *Natural Agents must ever keep the Course in which they are once put, and the great Heavenly Orbes, as well as all smaller Motions, must ever have rolled in one constant Chanel, when they were once put into it*, is first advanc'd as a self-evident Principle, and from thence it is presently infer'd

That Conservation by a special Act is not necessary. Nay, were it not, it seems, for the Freedom of Men's Actions, and the Changes that are wrought by them in this Earth and Air, a Providence might appear from this Author's Reasonings to be unnecessary for the ordering not only of the Sublunary Bodies, but also of the Celestial Orbes. That God is both the *Maker and Preserver of all Things*, is the Doctrine of the *Article*; That Things when once created, want not to be preserved by the same Infinite Power that made them, is the *Comment of the Expositor*. Such Speculations serve rather to Amuse than to Instruct, and are better fitted to Unsettle, than to Establish a Belief in Providence; and barely to recite Them, is sufficient to refute Them, in a much less judicious Auditory than this.

If we turn to *Revelation*, we shall find *St. Paul* preaching another sort of Doctrine to the Philosophers at *Athens*, *Acts. 17*. That God who made the World continually preserves it, *seeing He giveth to All Life and Breath, and All Things: That He hath made of one Blood all Nations of Men, and hath determined the Bounds of their Habitations: That in Him we Live, and Move, and have our Being; for we are his Off-spring.* All which betoken a continu'd Act of Conservation and Providence from the Beginning, before any considerable Alterations were made by Men's digging and delving here below.

There are so many legible Characters of God's Power in supporting the Frame of the Superiour World, which we cannot conceive to be affected with the ordinary Changes that are made in this Earth, or Atmosphere, and so many Marks of his Goodness in directing and ordering the Motions of it for the Benefit and Advantage of Men, that He must be very Blind

Blind that does not see Them, very Negligent, that does not regard them, and very Irreligious that is not thankful for Them. *He has appointed the Sun for certain Seasons, and the Moon knoweth her going down, He makes the Outgoings of the Mornings and Evenings to praise him: He telleth the number of the Stars, directs their Courses, and calleth them all by their Names.* He binds or looses the Influences of them at his Pleasure; with these *He visits the Earth from above, and blesses it, and makes it very plenteous.* He hath sealed up the Waters that are above the Firmament, as in a Treasure-House, and hath bounded those below by Sands, that they should not overflow, nor turn again to cover the Earth. These, and such like, are evident Instances of an Almighty Power and Goodness; but because they are common, they are little regarded; whereas they ought to be esteem'd, as indeed they are, as no less Indications of God's Almighty Power and Goodness to us, than any Stop or Alterations in the Heavenly Motions which are so much observed.

But the Providence of God is not confined to the Things of *Nature*, or to the Affairs of *Single Persons*; but is very conspicuous and necessary in supporting and establishing Societies, both Civil and Religious, and in directing the Concerns both of *Church and State*.

For although Man by Nature may seem to be a sociable Creature, and that Propensity may be a Foundation for Societies to be built upon; yet if we take a View of the different Tempers of Men, which are as various as their Complexions; of the several Sizes of their Understandings, which are as different as their Statures; of the Perverseness of their Wills and Irregularity of their Affections, of the ill Habits contracted by Education, Custom, or Interest: If we consider

der how Arrogant and Assuming, how Opinionative and Conceited, how Impatient of Contradiction the Most are, and how ready to Oppose: If we survey the Passions of Some, the Malice of Many, and the Self-interest of All, it must be own'd, that so many ill Qualities would be more than a counter-balance to the Propensions of Nature; and were it not for an over-ruling Providence, every Man would become as *Ishmael*, and have his Hand against every Man, and every Man's Hand against Him.

But the most High, who has his Habitation in Heaven, ruleth also in the Kingdoms of the World, and giveth them to whomsoever He pleases; He changes also the Hearts of Men, and maketh Them to be of one Mind in an House, a City, or Kingdom: He who ruleth the raging of the Sea, smilleth also the Madnes of the People; and he boweth the Hearts of Them, for the most part, as of one Man, so that they peaceably submit to their Rulers that God sets over them. 'Tis by Him, we are told, *That Kings reign, and Princes decree Justice: That the Power is of God, and that he that resisteth, resisteth the Ordinance of God*: And indeed were not the Crown thus supported, it might seem impossible, amidst so many cross Designs that are every where carrying on, amidst so much Intrigue and Craft, so much Flattery and Falshood, so much Passion and Pride, so much Arrogance and Ill Nature, which every where abound, for it long to be established.

But the most Affecting Proofs of the Over-ruling Power and Goodness of God, are his interposing many times in a miraculous manner for the rescuing of a People from Destruction, by insatuating the Counsels, disappointing secret and desperate Projects, and by overthrowing a seemingly invincible Power, when,

as to all appearance, it was ready to have swallow'd Them up: Thus the Lord many times magnify'd his Name, and made his Power to be known in the Deliverances that he wrought for *Israel, when they cried unto him in their Trouble, he delivered them out of their Distress;* an eminent Instance of which we have recorded in the Context.

And if we consult the Histories of our own Church and Nation, we shall find that we have been under a *Theocracy* little less than they. We have had a watchful Eye over us for our Good, which neither slumbreth nor sleepeth. The Thread of Providence may have had some Intricacies in it, for the Exercise of our Faith and Patience; which though they may be too hard for us, yet they are not for the Almighty to unravel. The great *Deliverance* we this Day commemorate, abundantly shews that the Lord himself was our Keeper, the Lord was our Defence, so that we were not swallow'd up alive by our Enemies when they were so wrathfully displeased at us. By an All-seeing Eye, and with an Almighty Hand, he rescu'd our Fathers from the very Brink of Destruction, when they were appointed to be slain in a most barbarous manner beyond the Example of any former Ages; for History will not afford us any Account of any Enterprize in all its Circumstances parallel to it, that was so black in its Contrivance, so dismal in its Consequences, so near its Execution, and so miraculously prevented. *Not unto us, O Lord, not unto us, but unto thy Name be the Praise: Our Soul is escaped as a Bird out of the Snare of the Fowlers; the Snare is broken, and we are delivered; our Help is in the Name of the Lord, who hath made Heaven and Earth, Psal. 124. 7, 8.*

II. Secondly, When this Power and Goodness of God is exerted in any signal Acts of *Deliverance* and *Salvation*, Those, in whose Favour they are done, ought to express their Gratitude in *Songs of Praise and Thanksgiving*.

The *Author* of the *Benedicite*, After he had call'd up-
on the *Heavens*, and the *Inhabitants thereof*, and other
Parts of the Creation, to bless the Lord, He descends to
the *Children of Men*, and invites Them, the *House of Is-
rael*, the *Priests of the Lord*, the *Souls of the Righteous*,
the *Holy*, and *Humble Men of Heart*, to Bless the Lord,
to Praise him, and Magnifie Him forever: And indeed
to behold the manifold Works of God, how in Wis-
dom He has made them All, and how the Heavens
and the Earth are full of his Goodness to the *Children
of Men*, affords abundant Matter for our daily Praise
and Thanksgiving: But Things that are common, al-
though never so beneficial, are generally disregarded
by the Most; but to admire nothing, be it never so
Signal and Remarkable, is the Property but of very
Few. We may observe some Persons considering an
Eclipse with some Concern, and viewing a Comet
with greater, who are little affected with the daily
Light and Influences of the Sun, and the regular
Motions of the Moon and Stars, which are more won-
derful in themselves, and more beneficial unto us.
The curious Composition of the Brain, the nice Com-
plexes of the Nerves, and capillary Vessels, upon which
Life chiefly depends, and the wonderful Frame of all
the Parts of the Body (the Consideration of which ex-
torted from an Heathen an Hymn of Praise to the
Great Creator of Them) are little regarded by the
most; While a good Temperament is preserved, and
the Ease and Quiet of Life is undisturb'd, They are
little

little affected with the continu'd Miracle by which they are upheld. But when the Brain is assaulted, or shock'd by an Apoplectick Stroke, so that the Springs of Life grow faint and weak; or when the Fountain is corrupted, when the Streams are impure, when the Blood and Spirits are disorder'd by a Pestilence or a Fever, to that degree, that Death may seem not only to appear in the Visage, but almost to have taken Possession of the whole Man; if the great Physician shall then interpose, and direct to Means for the Recovery of such, and bless them in a wonderful manner with Success, if they are not perfectly stupid, and under a spiritual and fatal Lethargy, they cannot but reflect upon this with Thankfulness, and set forth the Praises of Him who has thus redeem'd them from the Grave.

While we have a continu'd Peace within our Borders, and while we are filled with the Flower of Wheat; while our Garners are full with all manner of Store, and our Sheep bring forth plentifully; while our Oxen are strong to labour; while there is no Decay, no leading into Captivity, and no complaining in our Streets, we look upon our selves in such a Case to be happy and secure; and we are apt with *Jeshurun*, to wax fat, and to forget God who has bestow'd these Things upon us; to put our Trust in our own Bow, and to relye upon our own Arm; to sacrifice to our own Net, and to burn Incense to our own Drag, as the Prophet phrases it, *Hab. 1. 16.*

But when the Face of Things is chang'd, and the Scene appears to be dark without, and disturb'd within; when there is nothing but Unrighteousness and Strife in a City; when Violence and Oppression are within the Walls thereof, — When a People have been rent by Foreign Invasions, and Domestick Conspiracies;

spiracies; when their Councils have been infatuated, and their Arms unsuccessful; when swift Destruction seems to draw near, and they discern Poverty and Slavery coming upon them like an Armed Man: If the Lord then makes bare his Arm, and appears mightily in their Deliverance, and by an over-ruling Power rescues them from Dangers, and settles them upon the lasting Foundations of Truth and Justice, They cannot but be deeply affected with a lively Sense of his Care and Goodness, and express it in all ways of Praise and Thanksgiving.

When a Church is in quiet Possession of all her Rights and Privileges; when it is Nourish'd, and Cherish'd without, and at Peace and Unity within, Its Members are apt to be too neglectful of the Promises upon which it is built, of the Arm by which it is supported, of the Discipline by which its Order is Preserved, and of the Duties by which it is to be Adorn'd, or to be thankful to its Author for the Peace and Prosperity thereof.

But if the Holy Mountain has been polluted, or in danger of being delivered over as a Prey unto the Enemies thereof; if the House of God has been assaulted by Robbers, and the Sanctuary of the most High was in likelihood of being made a Refuge for the Worst of Men; if the Ship of the Church was in Distress by a Storm, while the Chief Pilot seem'd to be asleep — if he awake at our Importunity, and still the raging of the Tempest, and with his Almighty Word command a Serenity and Calm, we ought with the utmost Exultation and Ecstasy, to set forth his Praises, whom even the very Winds and the Sea so miraculously obey'd for our Good. —

He may put us sometimes in Fear, to make us acknowledge that we are but Men, and He will appear

appear in our Deliverance, that we may own him to be God: We are shaken sometimes, to shew that we are not unmoveably fix'd, and we are supported and settled, to shew that we are not utterly deserted: We are cast down, that we may not presume; and we are recovered, that we may not despond: We are brought into Dangers, that we may be sensible of our Enemies; and we are rescu'd from them, that we may acknowledge our Deliverer. We are surrounded with Difficulties to teach us to pray, and our Deliverances should be Subjects for our Praises. We have these things represented to us most elegantly by the Psalmist, in several Particulars; each of which he closes with an Exhortation to praise God for his Mercies, *Psal. 107.* for rescuing them from an Egyptian Bondage, from a State of Darkness, and the Shadow of Death; for saving them from the Dangers of the Sea, and for giving them the Blessings of a Plentiful Land: He concludes each of these Heads with a most Pathetical Exhortation to Praise and Thanksgiving: *O that Men would praise the Lord for his Goodness, and declare the wonderful Works that he doth for the Children of Men; That they would offer unto him the Sacrifice of Thanksgiving, and tell out his Works with Gladness; That they would exalt him also in the Congregation of the People, and praise him in the Seat of the Elders.* And he subjoins this general Conclusion: *The Righteous will consider this, and rejoice, and the Mouth of all Wickedness shall be stopped; whose is wise will ponder these Things, and he shall understand the Loving Kindness of the Lord.*

And if we apply it to the Case that we have before us, and seriously reflect upon the great Danger our Church and Nation were in, and the no less Great and Miraculous Deliverance that was wrought

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for Them upon this Day, we cannot but think our selves highly oblig'd to bless and praise God for his Goodness to us, and to declare with Thanksgiving the Wonders that he hath done for us, in preventing those Dangers that we did not foresee, and in rescuing us from that Ruine, which otherwise we could not have escap'd.

Thirdly, That Any People who have been thus sav'd, ought by all Methods of *Duty and Obedience*, to endeavour to secure the Continuance of God's *Favour*, and *Loving Kindness* to them. *He is my God, and I will prepare him an Habitation.*

Which Phrase imports, as is manifest from the several Versions, That he would Build and Dedicate an House to God's Honour, and that he would worship Him in it in the Beauty of Holiness: That he would endeavour by all means possible to secure his Favour, and Residence among them. For although the Almighty hath his Dwelling on high, and the Heaven of Heavens are not able to contain Him; but He filleth all things both in Heaven, and in Earth; yet he hath declared that he hath some peculiar Places of Residence here below, in his Houses of Prayer, and in his Sanctuaries and Tabernacles, that he hath pitched among Men: That he has an especial respect to the Places that are call'd by his Name, and where his Honour dwells. This *Moses* was sensible of; and therefore being assur'd that God was His God, by the Miraculous Instances of his Goodness to him, he determines to build him an Habitation, which he afterwards finishes by the Direction of God Himself, and according to the Pattern he received from him in the Mount. This was an Ambulatory Tabernacle, and the Lord of Hosts

Hosts was pleased to dwell, as in *Tents*, among the *Armies of Israel*, till they were settled in the Promised Land; then it enter'd into the Heart of *David* the King to build him a *Temple*. But he having been engaged in Wars, and a Man of Blood, and having shed some that was innocent; although his good Intention was approved by God, yet the Honour of effecting it was deny'd him, and reserv'd for his Successor, who built the House where the God of *Israel* had his *Schechinah*, His Presence, and his Mercy-Seat: *Hither the Tribes of Israel went up to worship, to testify unto the Name of the Lord: In Jewry was God known, his Name was great in Israel: In Salem was his Tabernacle, and his Dwelling-place in Zion.* And so long as they continu'd to worship Him There with a perfect and upright Heart, he heard their Prayers that were made from that Place, and maintain'd their Cause in many wonderful Instances: Nay, when they were sold into Captivity by being enslav'd to their Sins; and when by being estranged from their God, they were suffer'd to be carry'd away into a strange Land; when they bethought themselves there, and repented of their Wickedness, and made their Supplications towards this House of God, He heard their Prayers, and restor'd Them to their Land again; Rebuilt his House, and resettled his Habitation among them: But afterwards, when they grew obstinate in their Errors, corrupt in their Principles, and vicious in their Practices; when they were blind, and yet conceited of their Knowledge; Loose and Immoral, and yet great Pretenders to Sanctity; when their Prophecies were expounded to serve Secular Designs, and their Law was vacated by their *Corban*, false Glosses, and corrupt Expositions: In a word, when Religion was lost, and only Factions maintain'd among

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among Them, 'twas no wonder that they should be deliver'd over to their Enemies, or, what was worse, to Themselves, and be suffer'd to commit such Wick- edness, as should provoke God to consign them to ut- ter Destruction, and to forsake his Temple, and his Sanctuary, with a fatal *Micremus* king, and to deliver them over to Ruine in the most solemn and deplora- ble manner that ever befel any People.

Now those Things we are told by the *Apostle*, *Heb. 9.* were only Figures of the true Tabernacle which Christ has pitched among Men, even the Church of God, which is called the Temple of the Living God, which he hath purchased and sanctified with his own Blood, in which are also offer'd both Gifts and Sacrifices, Oblations of Prayers and Thanksgivings, which by his Mediation, who is our perpetual High Priest, will be acceptable unto God. Now this Spiritual Building, which is laid upon the Foundation of the Apostles and Pro- phets, Jesus Christ himself being the Chief Corner- stone; although it is supported by an infallible Pro- mise, that the Gates of Hell shall never prevail against it, yee it is not confin'd to any certain Place, or made the peculiar Birthright of any People; for God has declar'd, that He is no Respector of Persons, but in every Nation he seeketh him, and worketh Righteousness, shall be accepted of him. But if any People among whom his Sanctuary is plac'd, and upon whom his Name is call'd, undermine the Foundation, by per- verting of the Faith, or break the Walls by ener- vating its Discipline, or rejecting of its Orders; if they pollute the Holy Place by Profaness and Immo- rality, and rend the Unity of it by Schisms and Fa- ctions; if they are not better'd by his Mercies, or his Judgments, so as to be thankful to him for the One, and to dread him for the Other, 'tis to be fear'd that a fatal

Acts 10.
34. 35.

a fatal Sentence of Desertion may at last be pass'd upon Them, and God may remove his Church from that Nation to another People.

To trace God's various Dealings with some Churches, that have been thus forsaken in the several Ages and Places of the World, to shew what Deliverances were wrought for any, what Returns were made, and what follow'd thereupon, would much exceed the Bounds of a Discourse of this Nature; but in the general we may observe, That where the Mercies and Blessings have been Many and Great, and they have been neglected and despised, the following Judgments have been so too, till at last they have been utterly cut off.

If we did but as thoroughly discern the Hand of God, as we are sensibly affected with the Strokes of it that we feel, or with the Relief that it gives at any time, we should certainly better proportion our Duty and Obedience to the Effects that we have had from it of either kind. But especially under the gentle and benign Distributions of its Goodness to us, we ought both in Interest and Gratitude, to express our Thankfulness in all the Ways that we can conceive will be acceptable to so Good and Gracious a Benefactor, that we may secure his Favour, and the Continuance of his Blessings to us.

Let us consider it a little in the Case before us: God has been pleas'd to bless this Nation with a regular Reformation of Religion, and to establish a most Holy and Pure Church among us, — whose Doctrines are Sound, and Orthodox, whose Government is Divine, and Apostolical, whose Worship is Pure, and Decent, and whose Discipline is Regular, and Uniform. Now this Pure and Holy Church,

as in other respects it bears a near Conformity to the Primitive, so in this also, that it has been in a persecuted State almost from its first Reformation; and there are too many still that bear an evil Will to this our *Sion*. But it has been blest in like manner with many Instances of Miraculous Deliverances of it, and in a very particular manner, with That which we this Day commemorate; which should oblige all the true Members of it to set forth God's Praise, and to adorn that Church, which was so wonderfully Reformed, so signally Settled, so graciously Restored, and has been so miraculously Preserved, with holy and unblameable Lives, and carefully to observe all those Religious Duties this Church requires of us, that we may secure God's Favour, and the Continuance of his good Providence to us, and our Posterity.

It was a Custom among some *Heathens*, amidst other Vanities with which they were deluded, to chain their Gods to their Temples, and to conceal their Names from their Enemies, lest by Enchantments, or other Means They should steal Them from Them; which although it was a very vain Conceit in it self, yet it denotes thus much to us, that they look'd upon the Residence of their Gods among them to be their only Safeguard; and that if they were once forsaken by Them, they should soon become a Prey to their Enemies.

The Practice may afford us this Instruction, that we ought by an Humble Behaviour, and an Holy Life, by Importunate Prayers, and Incessant Praises, by an Unshaken Faith, and an Holy Violence, to endeavour to secure the Residence of our God among us, who cannot be deceived by Flattery, or removed by Force; and who will never forsake

fake any that wait upon him in his Judgments, and are not wanting in making due Returns for his Mercies.

IV Fourthly, That from the Experiences We, and Our Fathers have had of God's Goodness to us, we ought to exalt his Name, and to put our whole Trust and Confidence in him. *He is my Fathers God, and I will exalt Him.*

The Apostle tells us, *Rom. 5. 3, 4, 5. That he gloried in Tribulation, because it worketh Patience; Patience, Experience, and Experience, Hope;* and where that is well anchor'd, we can never so far miscarry, as finally to be asham'd; we may be sometimes terrify'd, but not utterly dismay'd, cast down, but not destroy'd.

When we are assur'd that the Ship we sail in, is Sound and Good, the Pilot Skilful, and all things Regular, and in good Order in it; when we consider that under the same Conduct she has weather'd many Storms, and pass'd the Gulph with Safety, we are the better satisfy'd, and bear up with greater Confidence, though the Heavens should be dark above us, and the Sea working under us, the Winds blustering about us, and the Vessel may seem to be found'ring with us, yet we are buoy'd up with the Experience, and Success of our Pilot, and the Soundness of our Ship; much more may we be confident, when we are in an Ark of God's Compasure, especially if it be freighted with nothing but what is clean; when we are under the Direction of an Uncerring Pilot, who not only rules the Ship, but also commands the Winds, and the Sea; when we have had Experience Our selves, and have been assured by Others, that he has carry'd her with Safety through the

the greatest Difficulties, we may be confident, that if we are not wanting to our selves, that his Power is not short'n'd that it cannot, nor his Goodness restrain'd, that it will not save us in any Dangers.

We read that the Holy Men of old were wont under Difficulties to plead with the Almighty, not only his Promises, but the mighty Works that he had done for their Fathers of old, as Supports of their Faith, and as Arguments with the Almighty to prevail with him for their Deliverance in any Trouble. Thus did Moses in the Wilderness; thus did Daniel in the Captivity, and Nehemiah at their Restoration. Remember thy Servants, Abraham, Isaac, and Jacob: Remember the mighty things that were done in Egypt, and how thou leddest thy People through the Red Sea, and through the Wilderness. We are Thine, we are called by thy Name, leave us not therefore, nor forsake us, O God of our Salvation: Our Fathers hoped in Thee, and were delivered; They put their Trust in Thee, and were not confounded.

In like manner has our Church, from the Experience she has had of God's continued Goodness to her, piously added this Versicle in the Close of her Litany — O God, we have heard with our Ears, and our Fathers have declared unto us the Noble Works that thou hast done in their Days, and in the Days of old, to engage the Lord to arise, help, and deliver us for his Name, for his Honour-sake.

And indeed the Mercies of God in delivering this Church from Popish Superstition and Tyranny, have been very many, and very remarkable. The Overthrow of the Armada, which was termed *Invincible*, (and so it might well be call'd, with respect to that visible Force that went against it) was very wonderful.

wonderful. In confidence of their Success, the Enemy had divided the Land among Them, not suspecting that their Lot was to be in the bottom of the Sea: Their Confidence, as well as their Fate, was like that of the Egyptians, as it is set forth by Moses in this Song, ver. 9. *The Enemy said, I will pursue, I will overtake, I will divide the Spoil, my Lust shall be satisfied upon them, I will draw my Sword, my Hand shall destroy them: Thou didst blow with thy Wind, and the Sea covered them; They sunk as Lead in the mighty Waters.*

The Discovery and Disappointment of the Hellish Plot design'd to be executed this Day, was no less Heavenly and Divine, than the Design was Black and Diabolical. The Scene was laid in the dark, it was carry'd on with Secrecy, and ready for Execution; and had not that God, in whose Hands the Hearts of Kings are, inspir'd the King with Wisdom from above, to discover the hidden Mischiefs that were contriv'd below, we had soon been swallow'd up by them.

What the dismal Consequences of this Blow would have been, had it taken effect, God alone knows: However these Calamities were immediately involved in it, which cannot be reflected upon without Astonishment, or repeated without Horror. The Anointed of the Lord had been destroy'd in their Pits, and the Priests of the most High God would have been sacrificed to their *Molech*: The Nobles, and Patriots of the Land, were to be made one whole Burnt-Offering to their Revenge: The whole Kingdom would have suffer'd a Convulsion by the Stroke, and would immediately have been turn'd into an *Aeldama*, a Field of Blood. But the Lord, that ruleth on high, is mightier than

than all the Agents of Hell beneath, He permitted them to go on so far, to shew to what Wickedness Men would run when they are left to the Devil, and Themselves; but he permitted them to go no farther, for the Vindication of his own Honour and Goodness, and to rescue his Church and People from Destruction. *The Lord went forth for the Salvation of his People, even for the Salvation of his Anointed, he wounded the Head out of the House of the Wicked, by discovering the Foundation unto the Neck, Hab. 3. 13.*

What our later Deliverances have been, I need not repeat, you can easier recollect than I recount Them; God hath been our help of old, and of late too, nay, in the present time he hath bless'd our Arms with Success, in a Case that was despair'd of, and recover'd by a wonder, which was no less a Surprize to us, than to our Enemies, who were shipwrack'd even in the Harbour; when they said Peace, and Safety, then sudden Destruction came upon them, and they were not able to escape it. The Good that hath been done for us, God did it Himself; therefore let us not fear at any time, *though the Earth be moved, and though the Hills be carried into the Depths of the Sea, though the Waves thereof rage and swell, and though the Mountains shake at the Tempest of the same.* Let us from the Consideration of past Mercies, endeavour to form in our Minds such lively Idea's of the Goodness of God to us, as may be ready with us upon all Occasions, and may engage us in any Difficulties to take up the Prophet *Habukkuk's* Resolution, as he expresses himself in that *melodious Song*, recorded Chap. 3. 17, 18, 19. *That although the Almond-Tree should not blossom, neither the Fruit be in the Vine, although*

although the Labour of the Olives should fail, and the Fields should yield no Meat; although the Flocks should be cut off from the Fold, and there should be no Herds in the Stalls; yet I will rejoice in the Lord, I will joy in the God of my Salvation: The Lord God is my Strength, and He will make my Feet like Hinds Feet, and he will make me to walk upon my High Places.

To conclude,

The Spirit of Popery is still the same, it wal-
keth with the Evil Spirit mentioned in the Go-
spel through all Places; but in this it differs from it,
That as it findeth no rest, so it seeketh none, and
giveth very little to Those that are possessed by it;
where it gets any Entertainment, it takes with
it other Spirits more wicked, if possible, than
it self, and they dwell there, and the State of
that Person, Family, or Kingdom, will be miserable
in the end.

It transforms it self into all Shapes, and is the
same in all; A great Opposer of the Prerogatives
of Princes, an Enemy to the Tranquility of King-
doms, and Provinces, and a great Mover of Sedi-
tion, and Promoter of Rebellion among the People.
'Tis all one whether it presides in a Conclave, or a
Conventicle; — in a Popish Council, or a Kirk As-
sembly; — in a Convent of Jesuits, or in a pretend-
High Court of Justice, — its Principles and Practices
are in all the same. That Hereticks ought not to be
obey'd, — and that Dominion is founded in Grace —
That an Heretical Prince may be deposed — and that
a falling from Grace forfeits all Right to Power, are O-
pinions that are dictated by the same Spirit; they
both spring from the same Root, and cannot bring
E forth

forth any thing but bitter Fruit : They are coupled by the same Hand, like *Samson's* Foxes, with Fire-Brands between them, which cannot but inflame any Church, or Kingdom, where-ever they are entertain'd.

'Twas the same Spirit, influenc'd by this Doctrine, that first fitted out the Great *Armada* against this Nation, and encourag'd the Undertaking, by bestowing a Ceremonious and Pompous Blessing upon it; and 'twas from the Cursings of the same Spirit, by the *Bulls* that were thunder'd out against this Kingdom, that the *Powder-Plot* (as the *Jesuit Garnet* confess'd) was contriv'd and form'd. But God has hitherto preserv'd us from its bitter and uncharitable *Anathema's*, and hath also wonderfully blasted the no less impious *Benedictions* bestow'd upon the wicked Enterprizes of our Enemies against us; and from hence, in an humble Confidence, we may trust, and depend upon it, that he will, if we are worthy of it, continue to deliver us.

To sum up all; Let us bless our God, and the God of our Fathers, for all his Mercies, both Temporal and Spiritual, Past, and Present, that he has bestow'd upon Us, and Them; That we can meet together in this manner, and in this Place, without Fear of any Enemies, to offer unto God a Pure Worship, and to sing unto him our Songs of Praise and Thanksgiving.

And let us beg of the same God, that of his Goodness, and in Favour of this Church (which has been preserv'd, and restor'd by Miracles) He would bless and preserve his *Anointed*, that he hath set over us, to be a Nursing Mother of it; That Her Reign may be prosperous, and her Days many; That He would, of his

his Mercy and Loving Kindness, protect and defend Her from all the Attempts, and Insinuations of *Heretical, and Schismatical Persons*, from *Foreign and Domestick Traytors*. — And let us all sincerely pray, as we are taught by our Church in Her *Litany* —

That from all Sedition, Privy Conspiracy, and Rebellion; from all False Doctrine, Heresie, and Schism; from Hardness of Heart, and Contempt of his Word, God would deliver us: And let all the People say, Amen, Praise ye the Lord.

F I N I S.

ADVERTISEMENT.

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